

ELIZABETH BROWNE.



THE
Genealogies
RECORDED IN
the Sacred SCRIPTURES,
according to every FAMILY
and TRIBE,

WITH
The Line of our Savi-
our IESVS CHRIST,
observed from ADAM
to the blessed Virgin
MARY



By J. S.





To the Christian Reader.



He Spirit of God in the sacred History hath laid downe such helpe, as are the light and life of all Nations originals. In them the circumstances of person, time, and place, are the chiefe; else doe we wander as without a guide: and of these the person is principall. Genealogies then drawne from them, from whom all are descended, and by Gods own writte recorded, must moue a speciall reuerence that they are holy, and farre from those against which Saint Paul warneth. Among whose manifold vses, this is the chiefe, that by them is knowne how God became man. In severall Tables following these are exhibited, euen from their first roote, and so continued through their spreading branches, so farre as the Scripture giueth them fau. In the reading whereof, let these few directions be thy guides?

1 Such descents as hold from the parents to the children, are knowne by a line continued betwixt, or the space not suffering) are directly set under one another from father to soune.

2 Descents vncertain of the next parents, and from any countrey, citie, kindred, or family, are noted thus by these prickles.

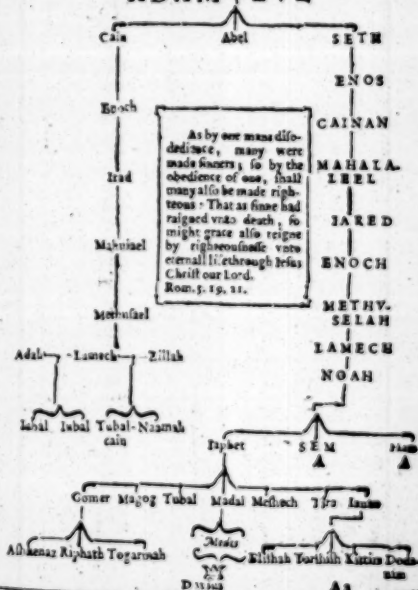
3 Cities, Countries, and Nations, in braces thus we haue included, and from them drawne such persons as in the Scriptures are mentioned.

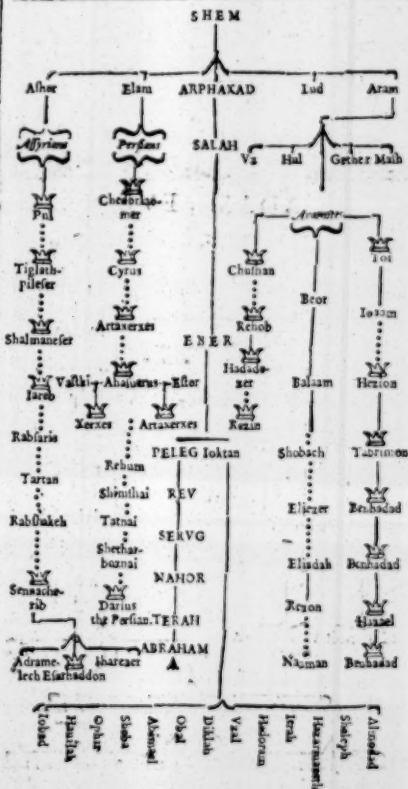
4 And where of necessity we are to breake off the successions, and to continue it in some other page, that doe we at principall persons, as in Noahs sons after the flood: at the promise in Terah, and Abraham, and in David to Salomon and Nathan.

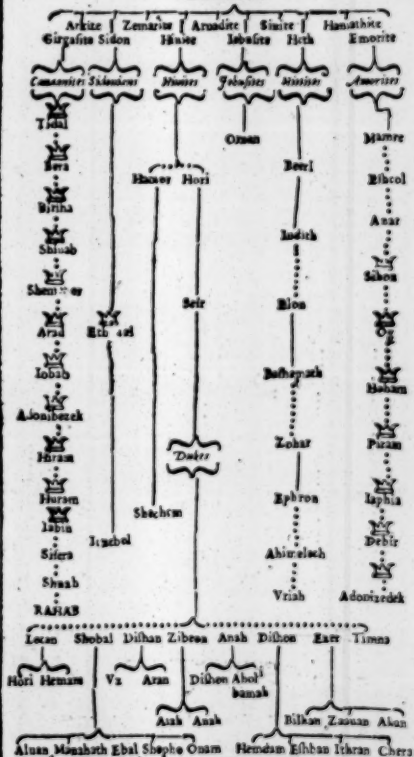
5 And euery man so left to be after posteritie, hath this Character A set under him, and is the first placed in the following page, though many times, many pages come betweene, as from Abraham in page the 2. vnto his wives in page 6. and from David in page 30. to Salomon in page 31. and so of the rest.



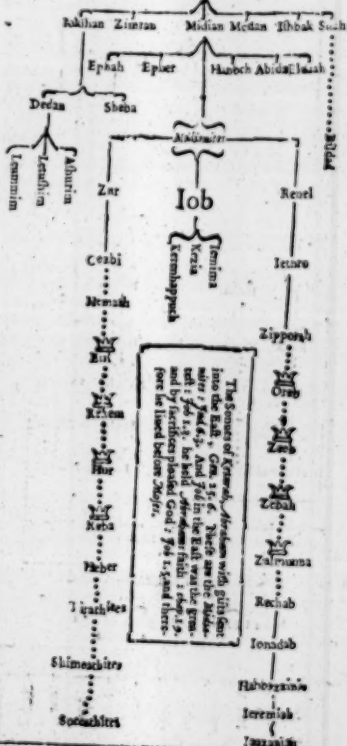
ADAM-EVE



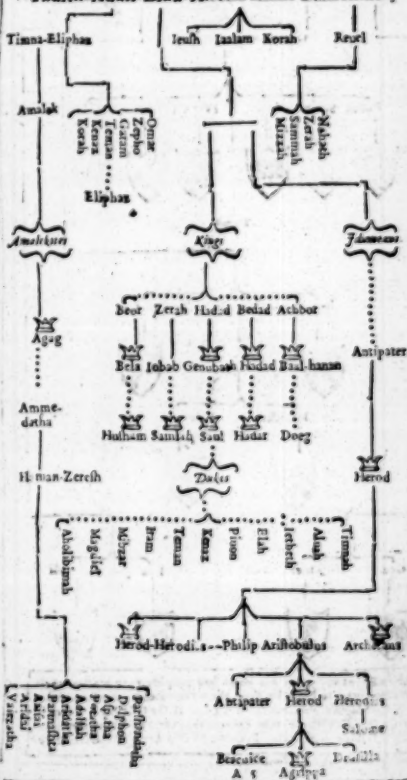




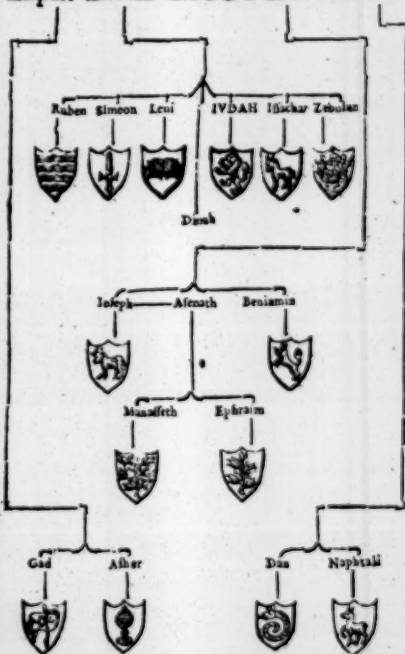
Abraham-Keturah



Judith-Adah-Esau-Aholibamah-Bashemath

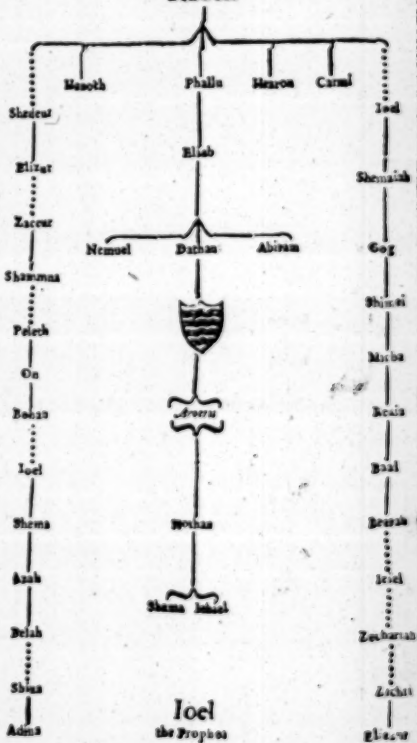


Zilpah-LEAH-IACOB-Rachel-Bilhah

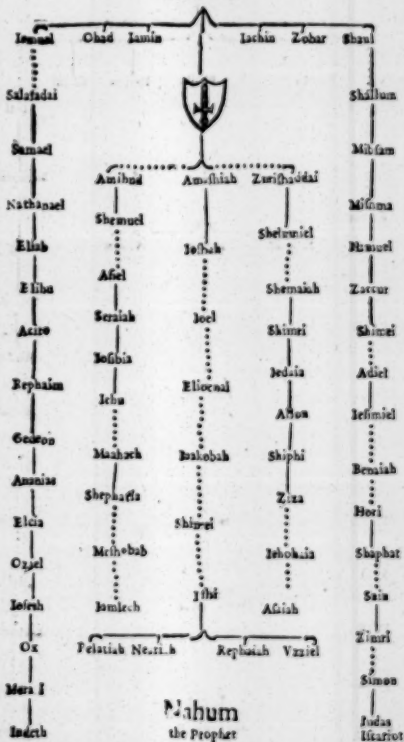


Jacob in Egypt an: upon his death-bed prophesied to his Sons about severall events: to Issachar he gave the prebeminence, and showed that his Scepter should continue till SHILOH the CHRIST should come. In him he blest every Tribe, noting them by sondry metaphoricall allusions, as here thou seest expressed by Armes: Read Genes. 49.

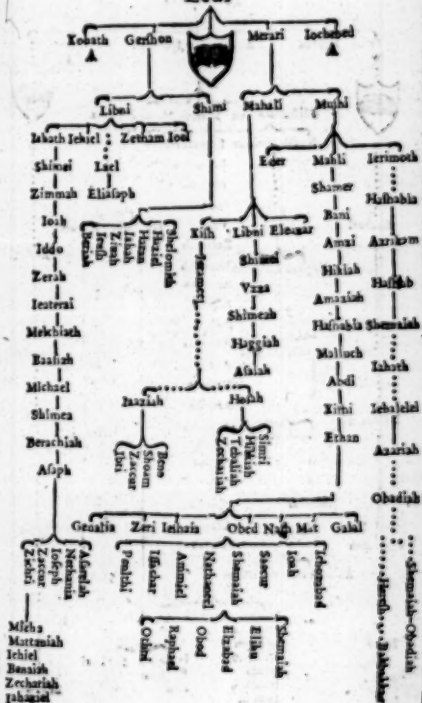
Ruben



Simeon



Leui



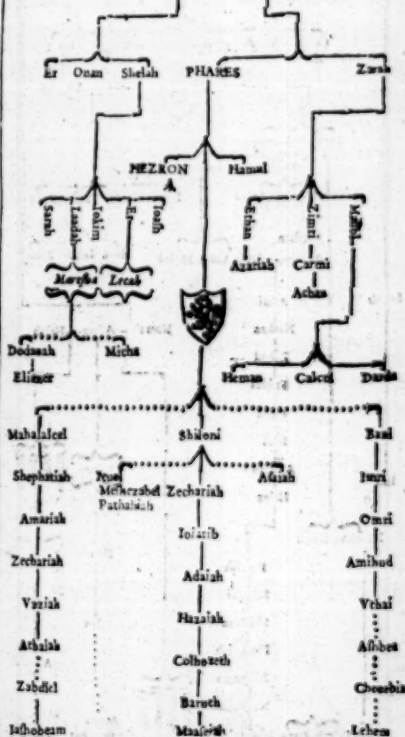
The Successions of the High Priests, and of
Priests services by course in the Temple.

ATON

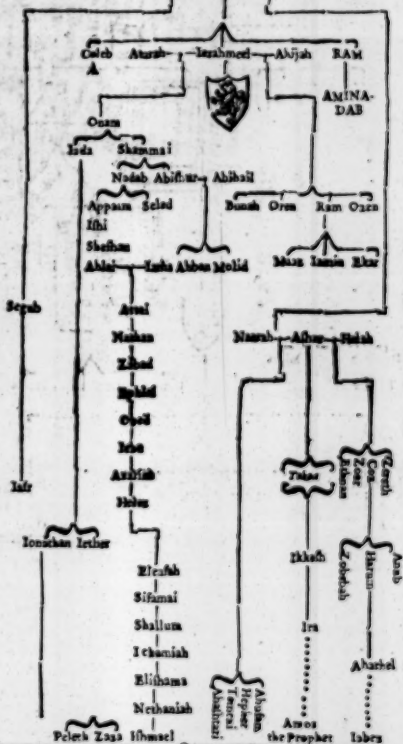
From <i>Aaron</i> to <i>Solo-</i> <i>mons</i> Temple	To the Capti- vity of <i>Babylon</i> .	High Priests to <i>Darius</i> the Persian, slain by <i>Alexan-</i> <i>der</i> .	High Priests to the <i>Macha-</i> <i>bees</i> .	The <i>Ma-</i> <i>chabees</i> High Priests.	High Priests to <i>Christ</i>	The Le- uits that served by <i>Law</i> .
Itamar	Eleazar		Onias the ancient	Judas Ma- chabees	Ananias Aristobu- lus	Ishobab
EH	Phinehas	Ishobab	Simon the ancient	Jonathan	Hircanus	Jedaiiah
Phineas	Abishua	Ishobab	Eleazar	Simon	Iesus	Harim
Abiezer	Bukki	Ishobab	Manasse	Jonathan	Iezarus	Secorim
Buzi	Vrai	Elisibib	Onias the concoctus	Iohannes	Iesus	Malchi- lah
Ozi	Zechariah	Iolada	Simon the last	Aristobu- lus	Iezarus	Mijamin
Eli	Meraioth	Jonathan	Onias the holy	Alexan- der	Ananias	Hakkoz
Ahitub	Amariah	Iaduah	Iesus, or, Iafon	Hircanus	Ismael	Abijah
Abimilech	Ahitub		Onias, or, Meneleus	Aristobu- lus	Eleazar	
Ahiah			Alcimus	Alexan- der	Simon	
Ablathar				Antigo- nus	Caiphas	
	Zadok					
	Ahimaz					
	Azariah					
	Iohanan					
	Azariah					
	Amariah					
	Ahitub					
	Zadok					
	Shallum					
	Hiskiah					
	Amariah					
	Servah					
	Ishobab					

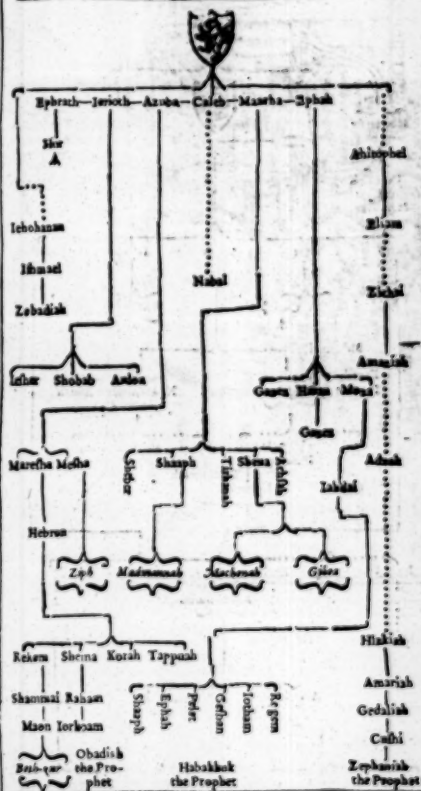
This *Machabees* was put from the Priesthood by
King *Solomon* for conspiring with *Achish*; and
Zadok placed in his room. 1 Kings Chap. 3.

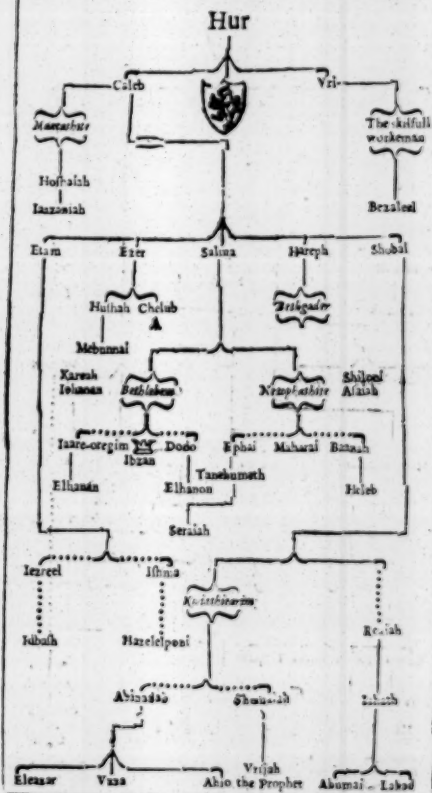
Daught. of Shuah--IVDAH--THAMAR



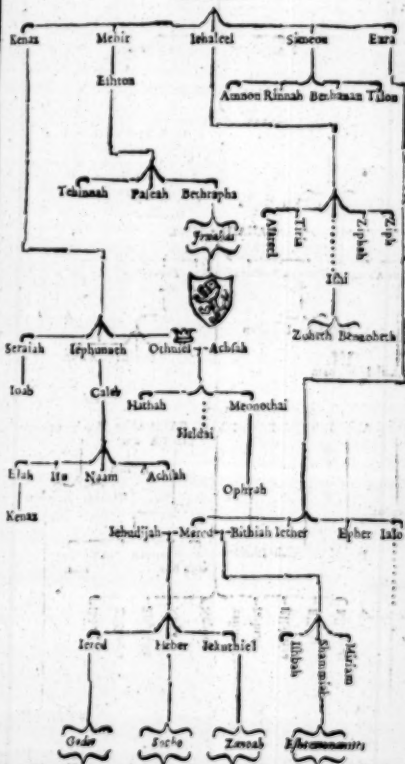
Daughter of Machir HEZRON Abiah



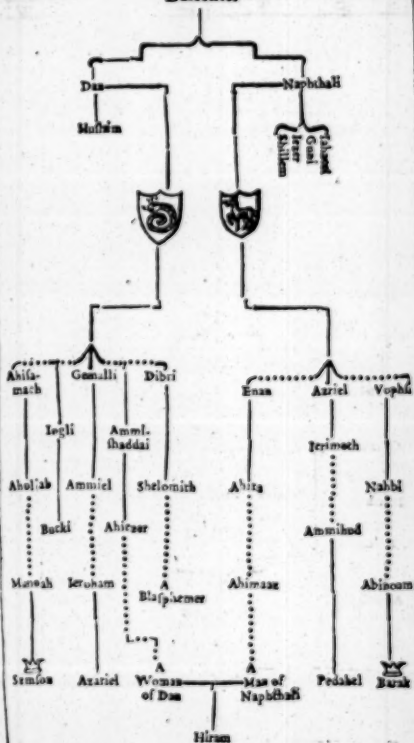


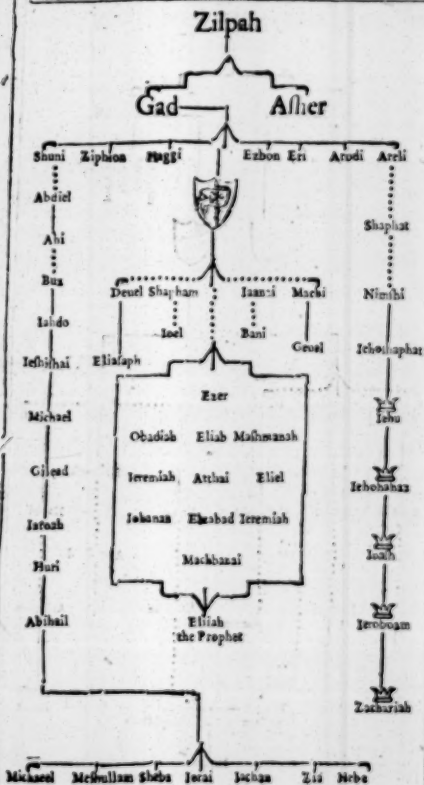


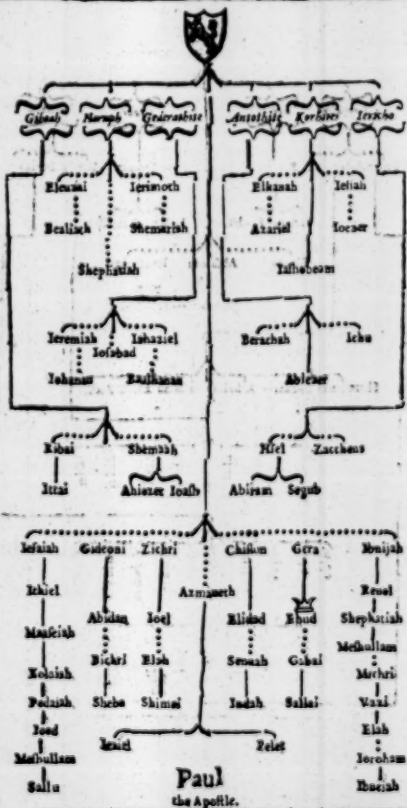
Chelub



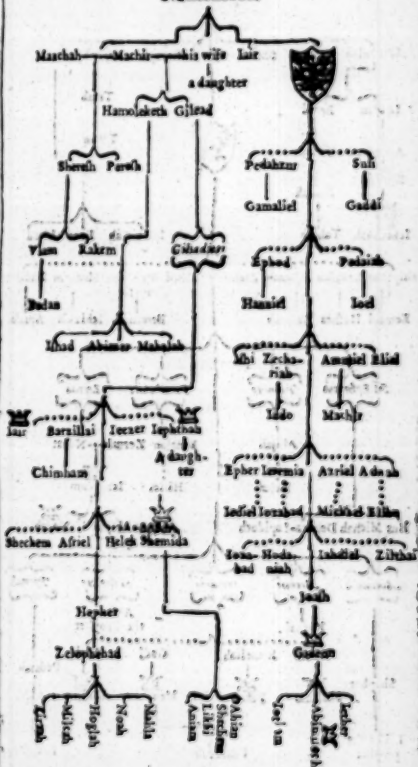
Bilhah.



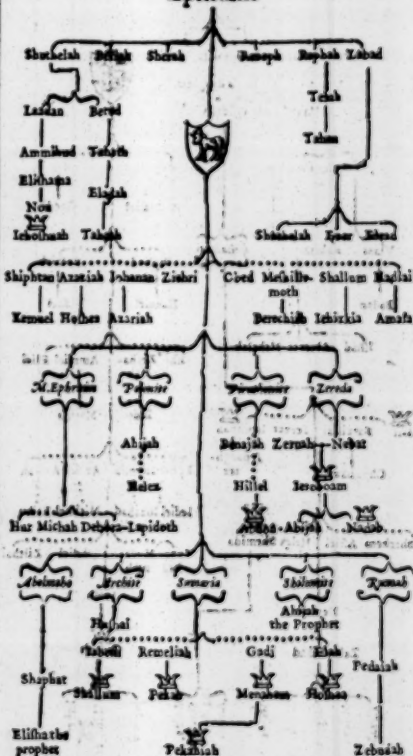


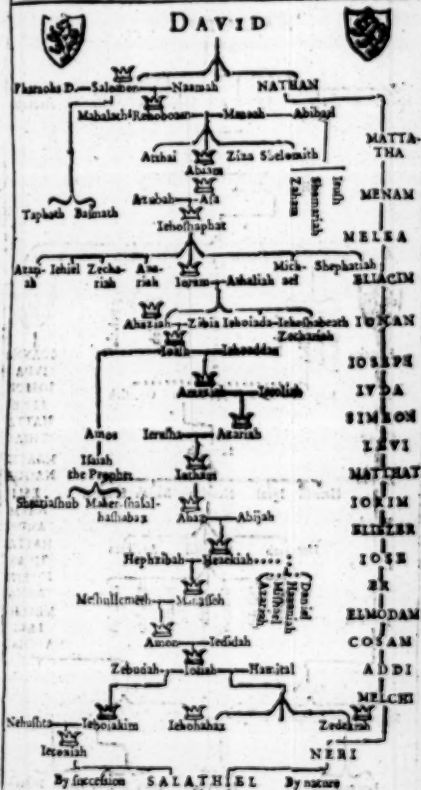


Manafich

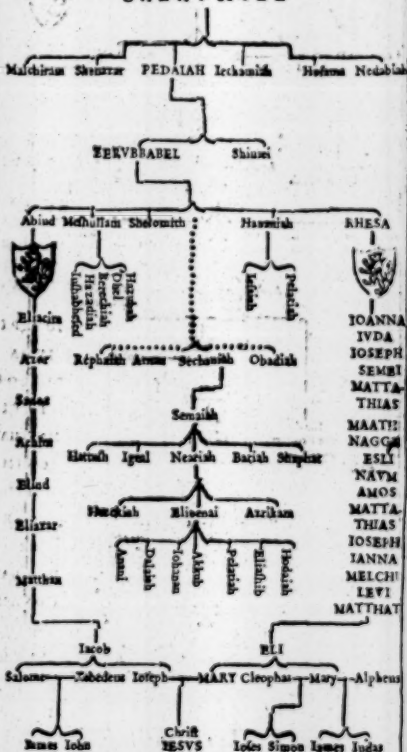


Ephraim





SALATHIEL



A true and easie reconciliation of the Euangelists, S. Matthew and S. Luke.

DAVID

Iesus Christ by Law is beire unto these,

Salemon.
Roboam.
Abia.
Afa.
Iosaphat.
Ioram.
Achaziah.
Ioash.
Amaziah.
Ozias.
Ioatham.
Achaz.
Ezechias.
Manassch.
Amon.
Iosias.
Ioachim.

These with
Ioachim are
omitted by
S. Matthew

Nathan.
Mattathia.
Menan.
Meles.
Eliakim.
Ioan.
Ioseph.
Iada.
Simeon.
Leui.
Matthar.
Iorim.
Elizer.
Iosa.
Er.
Elmodan.
Cosam.
Addi.
Melchi.
Neri.
Salathiel.
Pedaiak.
Zerobabel.

Iesus Christ by nature came of these,

Iecoziah dying child-
lesse, his sonne is,

In these two onely
the Euangelists
agree.

Write this
man CONI-
AH, childlesse.
Iere. 22. 30.

Iesus Christ begotten and by Law is Son unto these,

Abiad.
Eliakim.
Azor.
Sadoc.
Achim.
Elihud.
Eliazar.
Matthar.
Iacob.

The Sonnes of the most High, Dan. 7.

The body Seedes of Simeon, Elia. 6.

Rheia.
Ioanna.
Iada.
Ioseph.
Semei.
Mattathia.
Matth.
Nagge.
Eli.
Naum.
Amos.
Mattathia.
Ioseph.
Ianna.
Melchi.
Leui.
Matthar.
Eli.

Iesus Christ by nature is Son unto these,

Ioseph the husband of Mary.

IESVS CHRIST,
THE SONNE OF GOD.



A description of CANAAN, and the bordering Countries.

THe Land of Canaan promised to the Patriarches, conquered by Joshua, and possessed by the Israelites, was divided into three principal Provinces: namely, Galilee on the North, wherein Christ was very conspicuous in working the wonders of his Godhead; Samaria in the midst, the chiefe seat of the ten Tribes Kingdom; and Iewry in the South, where Davids throne was set, and the holy City built. The land of Gilead also without Iordan, was possessed by the Reubenites, Gadites, and half the tribe of Manasse. The circuit of the whole but small and yet did containe two kingdomes of great strength, and were fearefull to others, till they fell from their God. First, that of Iisack, erected by Ieroboam, (who reigne Solomon's Crowne, and drew after him the ten tribes to Iudah) was carried away captive by Shalmaneser King of the Assyrians, who placed his owne people to inhabit Samaria. The other of Iudah was carried away into Babylon by Nebuchadnezzar the King, six hundred and seven years before the birth of our Saviour, and forty two years after his death was made desolate by the Romans. The Land called Palestina, the City Ierusalem, Ella: and the Iewes scattered into all quarters of the Earth, of all Nations are hated for their crucifixe of Christ.

Phoenicia, the North part of Canaan, abounded with Wine, Honey, Oyle, and Balme: wherein Acher was seated, as Moyses had proph-

fied, that he should dip his foot in Oyle: whose chiefe City was Tyrus, and near was to Zidon: prophesied against by Ilishah, Ezekiel, Amos, and Zachariah, yet are they justified before Chormin and Beth-saida.

Ararat or Syria, upon the North of Canaan, was conquered by David, but ever enemies unto Israel: of this Damascus was the chiefe City, against which prophesied Ilishah, Ieremy, and Amos: there Paul preached, and escaped death.

The Zonammims or Gians, inhabiting part of Arabia the Saenye, were thence expelled by the Ammonites, who called the Country after the name of their Ancestor, the second sonne of Lot. Thise David overcame, but they soon cast off the yoke of subjection, and were ever great enemies to Iudah. Against this Land prophesied Ezekiel, Ieremy, Amos, and Zephany, it was afterward called Philadelphia.

Midian lying South to the Ammonites, and they both upon the East of Canaan, took the name from Midian, the fourth sonne of Abraham by Ketura. Thither Moyses fled and kept sheepe, and against them Israel was commanded to fight. This Country abounded with Drumadaries: Ilishah so.

The Emims possessing a part of Arabia the Saenye, were subdued by the Moabites, descended from the elder sonne of Lot: and the Moabites David made subiect to Iudah, but

The Description

in the days of Ahab's time, they rebelled, and as it seemeth, obtained the most part of Reuben, for that most of his chief Cities were in their possession. This land was fruitful of Fowls: and was prophesied against by Isaiah, Jeremy, Ezechiel, Amos and Zechary.

Edom, Idumea, or Mount Seir, a part of Arabia the Stonie, on the South of Iewy, was in old time inhabited by the Horims, and subdued by the Edomites. Those sonnes of Esau were themselves made subiect to David, but in the dayes of Iehoram King of Iudah, they rebelled: against Edom prophesied Isaiah, Jeremy, Ezechiel, Amos, and Obadiah.

Amalekites sprung from Esau, were pasted also upon the South of Iury, and were the first that warred against Isaac: Saul slew a great number of them: David many more, and there in Mount Seir did the Tribe of Simeon destroy, in the dayes of Hezekiah King of Iudah.

Kedar, South from Amaleke, was peopled from Kedar the second sonne of Ishmael. A Countrey abounding with flocks of Sheepe and Goats: these Arabians dwell in Tents, who are mentioned by the Psalmist, Isaiah, Ezechiel and Jeremy.

The Philistines upon the West Coast of Canaan, threw out the Amims, and possessed their inheritance. Their Land was allotted to Iudah, Dan, and Simeon. but could not be overcome: David conquered them. Against them prophesied Isaiah, Jeremy, Ezechiel, Amos, Zephania, and Zacharie. These Philistines are also called Cherethims, as in the 1. Sam. 30. 14. Ezek. 25. 6. and Zephania 2. 5. and the whole Land, as it seemeth from thence was called Palestina.

Arabia was divided into three parts, the Stony, the Desert, and the Happy. This lay South East upon Canaan. Through the Desert, the children of Israel passed. Arabia is mentioned by Ezechiel, and the Arabians, in the Historie of Iudah Kings. Against whom prophesied Isaiah. Arabia the Happy lay more East, and was peopled by the Imzeelites, the Midla-

nites, and the Hagarins. These the Reubenites, and Gadites expelled in the dayes of Saul and Iotham. These parts, untill the yeere 632. were Christians, when Mahomet overthrew his wicked Religion, which to this day they hold, and are under the subjection of the great Turke.

Egypt, lying South of Canaan, was peopled from Ham, by Mizraim, his second sonne. Thither Abraham went in time of famine, as also Jacob with his sonnes, whence, after 215. yeeres bondage they were delivered. The land was fruitful, and like unto Eden the Garden of the Lord, & watered with the four-streamed Nylus. Against Egypt prophesied Isaiah, Jeremy, Ezechiel and Zachary. Thither Marie fled with Christ, and thence God called his Sonnes.

Ierusalem the Holy Citie and throne of God, was anciently a Fort of the Iebusites upon Mount Zion, vanquished by Iotham, but subdued by David, who built thereon the Citie, unto which he did give Mount Moriah, and therefore called the Daughter of Zion, where Abraham would have offered his sonne, where David built his Altar, and Solomon his beautiful Temple: of both which glorious things are spoken: and being set in the midst of Nations, was the place of holy worship and praying. From this Mountaine reached about others, ran those waters that gave life where they came, whence Christ sent his Apostles as Fishers, to catch the soules of men. In this Citie stood the throne of David, through the succession of one and twenty Kings of himselfe and his sons, which often was assailed before the final surprize: as by Shishake King of Egypt, in Rehoboams dayes, who carried away much treasure: by Ioa King of Israel in Amazias time, who brake downe 400. Cubits of the wall: besieged by Rezin and Pekah Kings of Aram and Israel, whom God put back in the reigne of wicked Ahab: by Zennachish King of Assur, whose Host in Hezekias dayes the Angel of God destroyed: by the Assyrians, that took Manasse captive: by Pharaoh Necho, that carried Jeho-





of Canaan.

but prisoner into Egypt and lastly, by the Chaldeans, who burns the Temple, and defaced the Cuiæ.

Yet was it after the Captivity by the returned Jews rebuilt: but termed in the dayes of Christ to bee rather the valley of slaughter, and a den of thieves, then the Royall seat of the King, or the place of holy worship. For haueing slaine the Prophetess from Abel the righteous: lastly, filled the measure of their iniquity in the blood of that great One, even Iesus the Lord of life: who by his death therein suffered, sealed the Redemption of the World, and ended the Ceremonies, and glory of the place: when that Cuiæ by their owne seditions, and the Chaldeans cruelties, was made so desolate, that a stone was not left standing upon a stone, but were all destroyed as in the destruction of Sodom: the walls removed, Mount Sion excluded, and Calvary taken in: the name Ierusalem changed into Aelia, an unclean swine fed our chief feast of murther, and the lawes forbidden upon paine of death, not to looke backe upon the Cille. In this state the Romans held it, untill the yeere 619. from whose Empire the Persians came, and kept it the space of 22. yeeres. The Saracens then got it, Anno 637. and possesse it the space of 372. yeeres, but in Anno

1099. the Turkes came, and immediately lost it unto the Sultan of Egypt, and by the Egyptians was it enjoyed the space of 90. yeeres, untill the Christian Godfrey Bolloigne conquered it Anno 1099. and in the possession of Christian Princes was it kept the space of 88 yeeres. But in the yeere 1187. it was surprized by Saladin King of Persia, and by the Persians held 330. yeeres, when in Anno 1517. it was invaded and won by Selimo the Turkish Emperour, where to this day the abomination of Mahomet is set up. Thus is Zion become a ploughed field, and Ierusalem a heape of stones: the holy Land laid waste vnder the feet of Heathen, and the place of diuine oratory made a den of Dragons: So that neither on the Mountains of Samaria, nor in Ierusalem is the place of holy worship, but every spirituell heart, retaining the Alike or Testaments of Gods commandments in Christ, in the Ierusalem, and Temple wherein he will dwell: and where his Spirit witnesseth, as the two Cherubims upon the mercy-seat, looking each toward other, witnessing our reconciliation by Christ our high Priest, who before vs is entered into the Holy of Holiest, even the highest heavens, unto which place, Oh thou whom my soule desireth, say, Come.

FINIS.



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